Z: Damm et al, --187
116, 411, 721, 177

(1909) 1938

Woleaians
Faraulep

In former times there were a good many wars (fitéx), and today the natives fight with spears, sticks and knuckle dusters of sharks teeth (rajarás). They hurl stones with their hands. No bows and arrows are used. The victor orders the battle to cease. Declaration of war - máud, armistice - eiaméle máud.

4: Kramer--66 (1909) 1937 Woleaians
116, 411, 721 Lamotrek

Due to the peaceful attitude of the population, clubs and spears are nonexistent. Hellwig collected a knuckle-duster--radjeras, with fish spines--ig e valeval.

4: Krämer--116 (1909) 1937 Woleaians
116, 721, 174 Lamotrek

War is said to have been introduced by Olifat.

Warfare is rare among the natives of the island group, and therefore weapons...are most limited. But it must have been different in the past, at least as far as outside affairs were concerned, when the king of Lamotrek...ruled over extensive territories. We heard that not too longago Ifaluk had attacked the people of Lamotrek because the latter had killed the crews of two of their canoes.

4: Krämer--191
116, 502, 721, 411

(1909) 1937

Woleaian
Woleai

[VMM: James Wilson said of the natives in 1797]: They handle their boats with great skill and sail without fear from island to island. From this fact we concluded that hostilities and wars are rare and that free movement would thus be possible; this idea is substantiated by the lack of weapons of the islanders, who have none, with the exception of a sling.

4: Krämer--270 (1909) 1937 Woleaians
116, 411, 721 Woleai

(Kotzebue: maul; lance, tilleg; to throw, kattevi; to hit, jel; to miss, tarami; a sling, kaul). War was almost unknown, as were spears, clubs and slings. The native, Kadu, expressed his distaste for war (see Kotzebue, Entdeckungsreise... Vol. III, page 90, 134) which he had come to know among the Rataks; he had been wounded in some hostilities. "There one does not know anything about war and fighting; there one man does not kill another man, and anyone faced with warfare had his hair turn white."

"Viewing the system from the outside, rather than from the inside, or native perspective, it is of importance to note another, sociological contribution, made by this international organization, and that is the maintenance of peace. The possibility of the existence of inter-island war is, of course, an entirely speculative point, though tradition tells us of a number of wars in the past. The facts are, however, that there have been no inter-tribal wars in historical times, and it is not unfair to assume that the mutual subservience of islands to Yap has been a major factor in this history of pacifism, for the Yap chiefs consider all the islands as their own people, and intertribal war would be considered civil war, or treason, by them. And though Gagil might not be able to enforce its demands by physical might, its prestige is great enough so that its expressed disapproval would be sufficient, in most cases, to enforce its will.

That this role of benevolent paternalism is felt quite consciously by the Yap chiefs is indicated by my meeting with Foneg, the paramount chief on Gagil. While waiting on Ifaluk for our ship to embark, Foneg, who had accompanied the ship, approached me, and after exchanging the usual amenities, he said that he hoped that the people on Ifaluk had been friendly and cooperative, and he thanked me for having lived with 'my people.'

This hegemony of Gagil presents an interesting psychological problem, which I can only pose at this point, without attempting to offer an answer. The Ifalukians, of course,

accept Gagil's hegemony as part of the natural scheme of things, no one having ever questioned either its necessity or its desirability. Tribute is offered to a people that is different in language--the two languages are mutually unintelligible--and different, to a considerable extent, in culture. Furthermore, the people's attitude towards Gagil is not one of abject humility. On the contrary, the Ifalukians criticise the Yapese for their uncleanliness and their immorality. The Yapese, say the people, 'stink too much', and they 'talk lie'. Nevertheless they continue to pay their tribute, though they could successfully throw off this yoke."

28: Spiro--11 [3]
116, 721

(1947-48) 1949

Woleaians
Ifalik

"As indicated above the inter-island relationships are marked by continous peace, the only wars of which the natives have knowledge, being the wars described in the legends referred to above, and they occurred 'musuwe, musuwe', ('before, before.')."